

History of Anthropological Theory

1. Cultural Evolutionism:

1.1 Characteristics:

- diachronic=cosmological. Magic (superstition)-->Religion (protological)--> Science
- ontological
- etic
- armchair
- linear causality

1.2 "Civilization" -- have more or less of it, but it is one whole.

2. American Historicism:

2.1 Characteristics:

- diachronic=historical
- phenomenological
- **etic->emic**
- field work by interview and linguistic analysis (Am. Indians)
- linear causality

2.2 "Culture" --traits, configurations, areas (eg. language families, areas)

- culture change is normal, should engineer so it is good.
- diffusion is dominant form of change
- cultural cores and margins
- acculturation and enculturation studies
- Religion an important part of culture alongside Magic.
- cultural collision studies (Linton, LaBarr, Wallace)
- value studies (Kluckhohns)
- integration is weak. Culture is loosely integrated
- Religion --> Science

3. British Structural Functionalism:

3.1 Characteristics:

- synchronic social structure Social-->Economic/Political --> Religion
- phenomenological
- **etic-->emic** Move towards participant and emic analysis.
- extended ethnographic fieldwork of living cultures (Africa, S.S.Islands)

3.2 Society:

- social systems: economic, social, political, legal, religious.
- organic model of society: system of interrelated parts, homostasis, onflict and change are bad
- clearly bounded groups--people groups. Based primarily on ethnicity=land= language=culture.
- linear causality: Durkheim--social; Marx--Politicoeconomic
- tight integration of the group.
- culture and religion are epiphenomenal

3.3 Radcliffe-Brown vs Malinowski

<u>Radcliffe-Brown</u>	<u>Malinowski</u>
Focused on social facts and structure	Social + psychological + biological
Focus on group	Focus more on individuals in group
Strong social integration	Piecemeal integration
Religion=social creation to give group authority over its members.	Religion=little said about it (the people already Christians).
Little on magic	Magic similar to science.
Social needs	Felt needs: biol.+psych.+social+cult.
Little stress on culture and cognitive science	Stress on cognitive. All people have
Ahistorical	More historical
Strong fieldwork: move to emic : idealized fieldwork as an 'insider'	Strong on theory, weak on methods
Themes: magic=science, sexual behavior	Religion, law/order, social structure

4. Mircea Eliade:

4.1 Characteristics:

- comparativist
- phenomenological (bracketing judgments)

4.2 Sacred vs Profane

- hierophany
- modern secularism
- biography, history, cosmology
- cosmology: search for order vs chaos vs. Hebrew stress on relationships
- modern sacred: sports, mall, movies,

Cosmos: Sacred, mysterious, transcendent
(order, relationships, meaning)

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Secular, profane
(chaos, meaninglessness)

4.3 Symbols Myths, Rites:

- pilgrimage, temples, etc.
- epic heros (Zoroaster, etc)

- nondiscursive symbols=sacred symbols. Sacred time is primordial-enter it and you recreate cosmology.

4.4 Missiological implications:

- we from the west are essentially secular missionaries, let sense of myth and ritual
- there are deep, panhuman sacred categories that can serve as bridges for the gospel

5. Mary Douglas:

5.1 Concept of Grid and Group:

- grid is symbolic order==culture
- group is social order==society
- four quadrants showing relationship of society<-->culture.

5.2 Category formation: taboo, sacred-defiled. Leviticus

6. Victor Turner:

6.1 Van Gennep and Rites of Passage. Rites provide boundaries to categories and so give meaning to life by showing its order.

- tension between: social order-static, stable vs. change
- rituals order change by formalizing them: separation, transformation, reincorporation
- rituals reveal the skeleton that holds up the culture--the worldview.

6.2 Phenomenologist: but sees importance of meaning (culture)

- social anthropology to start with --> to ritual anthropology

6.3 Method: key informant

6.4 Rituals <--> social order.

6.4 Rituals have to do with deeper reality: point to worldview beliefs.

- eg. hi, hi,
- eg. formality of banquet vs. picnic.

6.5 Types of Rituals

- **transformation**: focus on change, liminality, communitas, breaking down structure
- **intensification**: focus on restoration, community, structural reinforcement
- **crisis**: dealing with crisis.

7. Clifford Geertz:

7.1 Systems approach: Phenomenologist: interested in **meaning systems** (culture)

7.2 Thick description: ethnography showing deep structure and its connections to surface structures. Also fundamental models or metaphors for a society (cock fight).

7.3 Hermeneutics: try to enter other people's minds.

- deep emics. Can't get in heads easily.
- ethnography, our memory of experiences in field:
- ethnographer sees an elephant and denies its existence, then as it leaves he begins to wonder if it is really there, when it is good he is sure it exists because of the footprints.
- a humanity rather than a social science--anthropologist a novelist.

7.4 Semantic anthropologist: looks to deep structure and its relation to surface structure.

7.5 Human ecology: cultures as ecological niches. Includes nature as one of the systems

- high culture, middle culture, ground level culture

7.6 Wholistic: rejects stratigraphic approaches.

7.7 Religion:

- provides the deepest meanings and so central to culture through symbolic worlds
- provides maps **of** and maps **for**
- interacts with dynamic social system
- changes and changes society

7.8 Knowing:

- religion (based on revelation and reason)
- ideology - dogmatic faith
- science - scientific methods
- common sense--just life, no assertions.

8. Claude Levi-Strauss

8.1 Synchronic cognitive structuralism. Hermeneutical

- innate in the mind.
- La Pensee Sauvage (Untamed Thought).
- looking for l'esprit human or psychic mind
- boucher= butcher, boulanger=baker, bricoleur=handyman (makes sense of pieces)

8.2 Systems: elements, in system, relationships, rules of generation.

8.3 Phenomenology: universals

8.4 Binary, digital.

8.5 Myth: reduces tension by regression.

God created good

God recreated good

Adam and Eve are God's people

Seth begins anew

Godly lineage

Noah faithful

Void and dark

Humans sin

Cain sins and flees

Evil rises

Rebellion against God

Flood

Etc.